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A STRANGE FIRE.

ISCH ODESSA.

The results that a Strange Fire brought in Judaism: the sad historical development of its first appearance within the Jewish camp. The first Holy tragedy we read of in the Bible Book of Leviticus, Chapter X:I. And Nadob and Abihu, the sons of Aaron, took each his censer, and they put there in fire, and put there on incense: and they brought before the Lord a strange fire, which he had not commanded..

And there went out a fire from the Lord and consumed them and they died before the Lord, etc.

"Come near, carry your brethren from the sanctuary to without the camp."

This is a tragedy which is performed until today on the Jewish historical stage—this great tragedy is endless. It appears in various epochs and various periods of our history.

Aaron, the first high priest, had four sons. They were very brilliant, like their father, Aaron himself. The old High Priest gave them a good spiritual education and he was very proud of them. Unexpectedly that great misfortune happened, so says the Bible in a few brief words The strange fire, (aish zorah), caused this fierce tragedy in Aaron's family and it also brings sorrow and trouble to the Jewish people to this day. Oh, this strange fire! This fierce wild fire! Oh, how merciless thou art, when we consider history—when we consider thy evil deeds within our four thousand years of our history!

Very soon after Israel came out of Egypt, the mixed multitude, the strange element which also came forth with them lighted this strange fire and compelled Aaron by force to make for them the Golden Calf, or a little Opis—the Egyptian idol.

During the period of the Jewish Republic, Tekkufas hashoftin hath also burned this wild strange fire within each tribe separately, and brought misfortune and trouble to the entire Jewish people until the

shine of the great light—the second Jewish prophet—Samuel of Rome appeared and in this great immortal prophet put this strange fire out with the powerful pressure of pure water which flows from the well—the pure Judaism. He united all tribes into one and formulated of them one united Jewish Nation.

Later, in the period of the Jewish kings, even in Solomon's time, again arose the blaze of strange fire of the strange idols Ashteroth, Melochim, Cemushand, the great Idol Melech. And so the strange fire burned throughout the entire period of those kings until Isiah the King of Judea came upon the throne of Judea and sent unto Ouria the High Priest, the model of the altar which was standing within Damascus and by his command had one similar erected in Jerusalem.

The Prophets also tried to extinguish this strange fire which burned contrary to the laws of God, but with very little success were they, the prophets, able to do so. The fire destroyed the Temple, made the land a desert and drove the Jewish people into Babel and there in the Goluth the fire blazed with more power and its tremendous flame melted within Judaism the customs and habits of Babelonians. When Israel was freed from Babel they took along those customs and habits; as the Talmud says. In many places they brought it with them from Babel, Heolu ithom mibowel. In Persia again this strange fire burned with still more fierceness and pressed itself into the Jewish nation and left us an everlasting inheritance of belief in Comeihos Ruchos Shedim gilgulim Dibokum Kabalistic mysteries of which the pure and true Judaism has absolutely no idea and refuse to accept to this day.

Stronger and more powerful this fire burned within the epoch of old Greece. This strange Hellenistic flame which burned so powerful within Judea and created so much

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